

Yenching Institute. All these publications are some smaller contributions of last year bear witness to the energetic activity displayed by Baron Stael Holstein after the Harvard University has undertaken the support of the Institute he is leading. Indologists and students of Buddhism know how great results can be expected from research work carried on in the Far East. They also know that the Baron is exceptionally qualified for such research, and they will be thankful to the Harvard authorities for their generous support.

P. Masson-Oursel, H. de Willman-Grabowska, Philippe Stern, *L'Inde antique*. Paris 1933, La renaissance du livre. 40 fr.

This volume is the 26th of the series "*L'évolution de l'humanité*", and is intended to show the nature of the rôle played by India in the development of human civilization. M. Masson-Oursel gives a survey of India, its population and its history, down to the middle of the 7th century A.D., and a sketch of Indian religious and philosophical thought, with many excellent remarks. Madam Willman-Grabowska deals with Indian literature and M. Philippe Stern with Indian art. The book is intended for the educated public and not for scholars, but the considerations of space have necessitated a brevity which will sometimes render the assimilation of facts a little difficult. Some uncertainty will also be caused by the comparatively numerous misprints.

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Survey

Tirahi is a 'Dardic' dialect spoken in a few villages south-east of Jalalabad in Eastern Afghanistan. The Tirahis were expelled from Tirah by the Afridi Pathans probably a few hundred years ago.

A short vocabulary of this interesting dialect was published by Leech,¹ but our knowledge of it is based chiefly on the material collected by Sir Aurel Stein and published by Sir George Grierson.²

Although Tirahi is spoken within some 20 miles of the Indian frontier, it was only after several attempts that Stein was able to get hold of a speaker of this dialect, the very existence of which was denied by some of the best local authorities on the Frontier tribes.

While staying in Peshawar in April 1929 on a linguistic mission under the auspices of the Norwegian Institute for Comparative Research in Human Culture, I was, however, in spite of the disturbed conditions in Afghanistan, able to get hold of a Tirahi, who was brought to Peshawar by my emissary right through the Shinwari country where constant fighting was going on.

My old Tirahi, Mahmud Nain, proved to be rather a disappointment. He was old and nearly toothless, very slow-minded, but rather short-tempered. It was impossible to get much grammatical information out of him, and my impending departure for Chitral prevented me from trying to get hold of another Tirahi. I contrived, however, to write down a vocabulary which contains a number of words not previously noted, and several corrections

¹ JASB. VII, 783-784 and Vocabularies of seven languages spoken in the countries west of the Indus, Bombay Geographical Society, 1838.

² JRAS. 1925, pp. 405-416, and I.S.L. Vol. I, Part I, pp. 265-327. Cf. also Stein: The speakers of Tirahi, JRAS. 1925, pp. 399-404.

Acta orientalia, XII.

Stein: *Acta Orientalia*, Vol. 11-13, 1933-1934

of the forms given in the LSI.¹ Mahmud Naim was a native of *Jāba* (Stein *Jāba*),² the chief *Tirāhi* village, and according to him the dialect is also spoken in *Mīrāni* (Stein *Mīrāni*) and *Sīpāi*.³

The limited material at my disposal adds but little to our knowledge of the morphology of *Tirāhi*.

Mention may be made of the evidently ancient plural *brāra* from *brā* 'brother'. *spaza* 'sisters', *adama* 'men', *kāla* 'years', *prāra* 'sons' are regular forms. I do not understand *kate kālān* 'how many years'?

LSI. I, i, p. 271 it is stated that the ending -ē occurs most frequently in the case of adjectives agreeing with feminine nouns or with masculine plural nouns. But no example is given of an adjective in -ē with a feminine sing. noun (*brāda strē* 'a good woman', but pl. *brādē strē*). I heard *lē adam gana*(s) *thi* 'this man is big', *lē striza gani thē* 'this woman is big', and *lē pīāla puni thē* 'this cup is full'; *pīāla aqāda* (for *aqādi*?) *thē* 'is half-full'.

According to LSI. p. 280 the possessive pronoun *myāna* does not change for gender or number. The latter statement is in accordance with my material, cf. e.g. *myāna badāna thina* 'they are my children', *myāna trū spaza thina* 'I have three sisters'. But a fem. sg. form appears in *lē myāni xwāzē* (*strīm*) *thē* 'this is my mother-in-law (wife)'.

The paradigm of the personal pronoun 1 sg. given LSI. p. 279 agrees with the forms I heard (*au*, *mē*, *myāna*, *masi*). But the pl. 'we' is *mā*, although *au* may perhaps also be used (v. Voc. s.v.). The dative of *ta* 'thou' (LSI. p. 281) is *tasi*.

The suggestion made by Grierson (LSI. p. 280) that in *myāna spazam manas* 'my sister's husband' -*am* is an enclitic possessive pronoun 1 sg. is confirmed by the following examples: *lē myāni strīm*

¹ Cf. the short notice in my Report on a linguistic mission to North-Western India, pp. 20 f.

² *Pelt Jāba* bog, marsh?

³ The names of all three villages are found on the map facing p. 60 of The Second Afghan War, Official Account, London 1908.

thē 'this is my wife'; *malas mala-m thi* 'he is my father's father'; *xwē ast-am thi* 'it is my right hand'.

Examples of the enclitic pronoun 2 sg. are: *abū-e kata dūr thi* 'how far off is thy village?'; (*kālā de cōmra lere dē?*); *parū-e kate thi* 'how many wounds hast thou?';¹ possibly *pā-e* 'thy foot'. An enclitic pronoun 3 sg. is probably contained in *strē-e thē* 'he has a wife' (transl. *dwa xaze e di* 'he has two wives'!). It is possible that *mutaris kara* 'let it loose' (*prā di nīca*) contains the same pronominal suffix. V. also *dato* and *dənas* in the Vocabulary. (Cf. LSI. pp. 290, 294.)

The exact meaning of the demonstrative pronouns *lē* and *lā*, which it was not possible to determine from the material available for the LSI. (v. p. 282), is shown by some of my examples, e.g. *lē adam bōye thi* 'this man is near', *lā adam dūr wa* 'that man was far off'. In my material, just as is the case in Stein's, the use of *lamu* is restricted to the oblique cases.

Another demonstrative pronoun *ase*, *esa* (v. Voc.) appears in a few sentences.

The imperative is identical with the bare root (LSI. p. 289), e.g. *bīc* 'look', *bēz* 'sit down', or it has a final vowel, as in *kara* 'do', *ari*, *gari* 'say, speak', *yēa* 'be(?)'. But instances occur where the present 2 sg. is apparently employed with imperative force, thus *kāib ačūs* 'take the book', *dēn ba anēs* 'bring the cow', *masi ba dēs* 'give me(?)'. Similar imperative forms are recorded in the LSI. p. 290 (*āza* 'come', *diz*, *daz* 'give'). I do not think that we have here 'a present base formed by the addition of the letter z'. Among the instances of this rule mentioned p. 291 *bo-* 'to become' belongs to another root than *baz* 'to go, to become'; a root *bē-* 'to sit' is not recorded, and *ēz-a* (1 sg. *ēm-a*) and *diz*, *daz* (1 sg. *dēm*) are 2 sg. forms.

While LSI. (p. 294) gives forms both in -*m* and in -*ma* for the present 1 sg., I heard only -*m* (*kham*, *dēm*, *bīcūm*, *ačūm*, *bazam*,

¹ Note sg. *thi* after *kate*.

karēm, anēm, rēbēm, biyām, uriēm, &c., and in the 1st pl. *kānāma, pazēmō* corresponding to LSI's *kām, &c.*

The 2 sg., not recorded in LSI., appears in *kānās, karās, dōyēs, māyēs, bīās-ā, sūās-a*, and the 2 pl. in *kāzā*.

With the 3 sg. *karē, rēi* cf. LSI. *owē, z*. The 3 pl. is represented by *glāren* 'they speak'. Are perhaps also *bāzan* and *yarakān* (v. Voc. svv.) plural forms?

It is only natural that Tirahi should contain a great and probably continuously increasing number of loanwords. Most of these come from, or through Pashto, even if many of them are ultimately of Persian or Indian origin. In some cases it is difficult to decide whether a word is genuine Tirahi or has come from India through Pashto.

It will be noticed that the percentage of words borrowed from (or through) Pashto is much higher among the new words given by Mahmūd Na'in, than among those included in the LSI. vocabulary.¹ It is possible that he did not always remember the true Tirahi word and gave the Pashto one instead of it. If this were the case to any great extent, we should expect him to give also many Psht. words corresponding to genuine Tirahi forms of the LSI. But among the words common to the LSI. and my list² *ywarī* 'ghee' (Leech *gadāh*), *kāl* 'year' (LSI. *sansar*), *dēn* 'iron' (LSI. *cimbar*), *celkōrē* 'calf' (LSI. *baca*) are the only ones of this kind. And amongst these *gadāh* may have vanished since Leech's time and, on the other hand, *kāl* is possibly a genuine Tirahi word.

It therefore seems probable that most of the Psht. words given in the following vocabulary have really found their way into present day Tirahi speech.

It is more doubtful if Psht. has influenced also the grammar and the sounds of Tirahi.

¹ M. N. has more than 200 loan-words out of some 375 new words; LSI. about 150 loan-words out of some 320.

² About 150 words, of which only 40 loan-words.

The borrowing of the postpositions *kā* 'in', *dāpāra* 'for the sake of' may still be considered as affecting the vocabulary only. But the adoption of the Psht. future in *bā, bō*,¹ and of the obl. pl. in *-āno*¹ (with superadded Tir. termination *-ānos*) touch the morphological system of Tirahi.

Grierson² derives the Tir. particle *dā, dē, dā*, which denotes the present tense, from Psht. *dai, dā* 'he, it, she is'. There is, however, no Psht. construction **dōdai dai (dā) xurēm* corresponding to Tir. *pāi dē kānām* 'I am eating bread'. Nor is it probable that Tir. *dā, &c.*, is borrowed from the Psht. enclitical pronoun 2 sg. *dē* used as a dative ethicus with the 3 sg. of the verb, e.g. in *haya dē rāsi* 'let him come', *haya dē kār wukri* 'he should do the work'. In the Vanechi dialect in Balochistan we frequently find a use of *dē* similar to that of Tirahi (*yētēu dē* 'we are afraid', *ōba dē yōzi* = *ze ōba yōzi* 'I drink water', &c.). But Tir. cannot have been influenced by this distant dialect. Nor is it likely that it should have borrowed *dā, dē* from Ormuri of Kaniguram *dē*.

It appears more probable that Tir. *dā, &c.*, is related to the particles denoting a durative tense in some Dardic languages, e.g. *dē* in Gulbahar Pashai with the preterite (*gōrū dē dēm* 'I saw the horse') and in Kalasha (Rambur *kārem dūi*, Urtun *kārim dūru* 'I am working') which are possibly derived from *deiti* 'gives'.

Tir. agrees with Psht. in having *c* (= *ts*) from *č*. Thus: *cawar* 'four', *cimbar* 'iron', *cāya* 'shade', *c'ōr* 'thief'. I heard *čāuda* 'fourteen', but Stein has *cāuda*, Leech *condā*. My informant did not know Hindostani, so that his pronunciation could hardly have been influenced by that language. After a nasal I heard *z* in *panz* 'five', *panzie* 'fifteen', but LSI. *panc, panzi*. Intervocalic *č* results in *z* in *paz-* 'to cook'. There is a secondary *č* which has arisen out of *ty* in *čāna* 'thy'.

In a similar way *j* results in *z* in *az* 'to-day', *manz* 'waist', *zau* 'barley' (with **j < y*), *baz-* 'to go', *pizān-* 'to know',

¹ LSI. pp. 292, 273.

² LSI. pp. 289 sqq., and Voc. n. v.

'recognize' is probably borrowed from Ghilzai Psh., and *jibba* 'tongue' is evidently of Psh. origin. Stein's *jub* 'tongue' is perhaps due to a compromise between *jibba*, *jabba* and **zib*.

A change of *ç*, *j* into *c*, *z* (*j*) occurs also in other Dardic languages, thus in Kshim, Gowro, Chilis, Gawar-Bati and some dialects of Pashai. But Tir. has no special connexion with any of these dialects. On the other hand, the circumstance that in Tir. *š*, too, has been dentalized renders the assumption of Psh. influence less probable.

Examples of *š* (*š*) > *s*¹ are: *sonā* 'dog', *sen* 'bed', *saka* 'dry', *sī* 'exists', *strū-* 'to hear', *šala* 'cold' is derived from **syala* < **stala*, cf. *šāna* above.

Tir. also changes *s* into *x* and *z* into *γ*. E.g. *x^o* 'six', *āxt* 'eight', *baxta* 'sitting', *kuxto* 'slaughtered', *traxta* 'bitter', *m^oraxta* 'sweet', *baaxatē* 'spring', *xāf* 'head' (Dameli *šā*), *kayən* 'black' (**kayna*), *tryna* 'sharp' (**trizna* < **trikšna*). *saka* 'dry' is derived through **sakka* from *šuska*, and *manas* 'husband' comes from **manuš*(*š*)*a*-² < **manuŷa*. But *šī* remains in *gušfa* 'house', *čushtē* 'hip'.—These sound-changes remind of the similar ones in north-eastern Psh. In some Ghilzai dialects, too, *š* becomes *x* and *z* becomes *γ*.³ The Tir. development of *š*, *z*, the Logar-Ormuri transition of *z* into *g*,⁴ and the change of *s* into *x* (*č*) in the Pashai dialect of Laghman may all be connected with the n.e. Psh. treatment of these sounds. But we must not forget that *š*, *z* result in *x*, *γ* also in northwestern Pashai dialects, where Psh. influence seems to be excluded.

Also the loss of *h*- in Tir. reminds of the surrounding Psh. dialects where *h* is a very unstable sound. But Tir. agrees in this

¹ Cf. *š* > *s* in some Eastern Pashai dialects, Report on a lingu. mission to Afghanistan, p. 89.

² Found in the Kharoshthi Dhṛp., v. Konow, CIL II, 1, cx.

³ Tir. *spēyma* and ISL *spūymai* from Ghilzai, but *spūymai*, *ūga*, *galūi*, *šagṛ*, *ormēg*, &c. from ordinary n.e. Psh.

⁴ V. IIFL I (Parachi and Ormuri) p. 335.

respect with most dialects of Pashai, not, however, with Kohistani. Thus: Tir. *ēman* 'winter', *az-* 'to laugh', *asē* 'hand': Kuragal Psh. *emān*, *az-*, *šā*; but Torw. *himān*, *has*, *hātth*.

Viewed separately each of the above-mentioned phonetical changes may very well be accounted for as being due to an internal development of Tirahi. But the accumulation of so many similar sound-changes in Tirahi and Pashto can hardly be accidental. There can, however, be no Psh. 'substratum' in receding languages such as Tirahi or Ormuri, but the general bilingualism among the Tirahis and Ormurs has led to their imitating the pronunciation of the more important language.

Tir. shares with the Kohistan dialects, Khowar, Kalasha and Shina the change of *v*- into *b*.¹ Pashai and Gawar-Bati still have *v*-, and it is possible that this development in Tir. goes back to a time when the Tirahis, still inhabiting Tirah and perhaps adjoining districts, were in touch with the ancestors of the Kohistanis in Swat.

On the other hand the change of *y* > *j* (from which *z*- in *zau* 'barley') is found in Gawar-Bati and in most Pashai dialects, but not in Kohistani.

Intervocalic *s* is sonorized in *azəm* 'I laugh', *azi* 'mouth', *this-ā* 'art thou (but also *strūsa*, &c.). In secondary final position I heard *-s* in *dās* (Leech *dag*) 'day', *spas* 'sister', *this* 'thou art', *papūs* 'lung', but cf. Stein *daz*, Leech and Stein *spaz*. *mās* 'meat', with ancient *-m^o*-, has preserved its *s* also in Shina, where the same tendency to sonorize *-s* into *-z*-, *-y*- prevails. A similar development appears in Pashai and, possibly, in the dialect of the Kharoshthi inscriptions.² With Tir. *esa*, *ase* 'it', probably with secondary initial vowel, cf. Ashk. *es*, Waig. *sz*.

Intervocalic *-š-* becomes *y*, or is elided, as in Pashai and Shina. Thus *dā* 'ten', *bē* 'twelve', *byeh*, *biyā* 'twenty'. *manas* 'husband' is derived from **manušsa*,³ but *bāz-* 'to sit', *gāzā* 'dung of cows' (Ashk. *gasā*).

¹ V. Voc. and cf. also *nab* 'nine'.

² Cf. Konow, CIL II, 1, pp. cviii sq.

³ V. p. 166.

Intervocalic *-f-* must have passed on to the stage **-ž-* before initial *š* became dental *s*.

Aspirated tennues remain: *kāā* 'to eat', *thān* 'house', *phāl* 'ploughshare'; cf. also *tharān* 'rice' with secondary aspiration. In several Dardic dialects the aspiration of the unvoiced palatal is liable to be weakened. In Tir. I heard *brīč* 'tree', *bīč* 'to see', *āč(ā)* (Leech *āčā*, but Stein *āčhē*) 'eye' with *č(h) < kq*.

Leech writes aspirated mediae in most words where they would be etymologically correct. Thus: *bhām* 'earth', *bhūna* 'plate', *dūdā* 'milk', *dūhng* 'smoke', *dhen* 'cow', *ghom* 'wheat', *gadh* (< **ghadʔ*) 'ghee', *ghās* 'grass', *ghana* 'great', *bhrā* 'brother' (*dāda* 'dust' is borrowed from Psh.), Besides he puts an aspiration in *bhadai* 'mare' (< *vaḍabāʔ*), *gugh* 'deep', *bhya* 'twenty' (ego *bysḥ*), *udhast* 'hunger'.¹

In most cases we find related words with an aspirate in Hindostani, and it might be argued that Leech simply wrote the aspiration which he believed ought to be there, without really hearing it. But *ghom*² can scarcely have got its aspiration from Hi. *gehū*, nor *gadh* from *ghī*. Besides, the variation between Leech's Tir. forms and those found in his other vocabularies (e.g. Pashai *gand*, *gom*, *ghās*, Laghmani *gand*, *gom*, *gās*, *doom*, *gad*) render it more probable that he tried to note a faint aspiration not always distinctly heard, than that he was influenced by Hi. or Panj.

I heard an aspiration in *dūdā* 'milk', but on the whole it seems to have disappeared within the last hundred years. In some other Dardic dialects, too, the loss of aspiration is quite recent.³ It may be added that *wā* 'was' and related forms are derived from **hūdā*.

¹ These forms are quoted from the LSI, where they are probably taken from Leech's original article in the JASB. *gad* for *gadh* and *dāna* for *dāna* in the Bombay reprint of his paper are probably misprints.

² Turner, Nep. Diet. incorrectly p. 138 *gom*, p. 734 *gom*.

³ Report on a lingu. mise. to N.W. India, p. 62.

Postvocalic *st* remains (*ast* 'hand', *našt* 'nose'), but initial *st-* results in *th-* (*thān* 'house', *thī* 'he is'), *sv-* > *sp* in *spas* 'sister'. Regarding the development of *st* v. p. 166.

r in groups of consonants remains: *kram* 'work', *trā* 'three', *strī* 'woman', *putar* 'son', *brā* 'brother', *derega* 'long', *nindār* 'sleep' (with the repetition of the initial nasal so common in Dardic). In other words, where there is no nasal, *-dr-* apparently becomes *tr-*: *atere* 'wet' (*ārdra-*), *brata* (LSI. *braḍā*) 'good' (*bhadra-*?).¹

rt and *rd(h)* result in *t*, *ḍḍ*: *aḥ* 'hour', *baḥ* 'stone', *aḍḍā* 'half-full'. But *rt*, *rd* become *ur* in *wure* 'heart', *ur-* 'to wear', *mura* 'dead' (LSI.), *ar* in *kare* 'did' (?), cf. Leech *gadh* (= **gharʔ*) 'ghee'. In other positions *r* develops into *ri*, *ra*, &c.: *trata* (Leech *trict*) 'bitter', *mʔrata* (Leech *mirat*) 'sweet', *brīč* 'tree'.

The phonetical development in Tir. does not give us any decisive answer as to the degree of relationship between this dialect and Pashai on the one side and Kohistani on the other, although the change of *v-* into *b-* seems to point to an ancient connexion with this latter group. The morphological systems of most Dardic languages have been so thoroughly rebuilt after the separation of the sub-groups that it is difficult to point to any morphological feature which might prove the special relationship of Tir. with either Pashai or Kohistani.

The Kohistani dialects have lost the personal inflexion of the verb, and Pashai has developed an elaborate system of pronominal suffixes attached to the verb. Tir. does not share any of these particularities. But it agrees with Kohistani in forming the present of the verb substantive from *sthi-a-* (Tir. *thī* 'he is': Bashk. Torw. *Maŷū thū*), while Pashai employs a derivative of *ar-*, reserving *thāi* 'he may be', &c., for the subjunctive. On the other hand Tir. *si* 'it exists' reminds of Pashai *si(k)*, the Kohistani dialects preserving only the past tense, Torw. *aḥū*, &c.

The Tir. gen. suffix *-(a)s*, and the dative *-(a)si* may be compared as well with Pashai *-as* as with Torw. *-si*. But, as pointed

¹ Cf. the alleged transition of *dr* > *tr* in Latin.

out by Grierson,¹ the ablative postposition *mā* is related to Torw. *mā*, *miā*, *Garwi mā*.

The Tir. demonstrative *lā*, *la* is not found in Kohistani, but appears in Pashai (*elo*, &c.) and Waig. (*alā*). On the other hand the personal pronouns in Tir. agree more with Kohistani than with Pashai. Thus we have Tir. *mā* 'we': Torw. *mā*, Bashk. *mā*, but Pash. (*h*)*amā*; Tir. *tao* 'you': Torw. *twa* [*t(h)ō*], Bashk. *thā*, but Pash. *ēmā*, *myā*, *mōmā*; Tir. *āna* 'thy': Bashk. *ēhā* ('*Garwi ēhā*'). Enclitic pronouns, however, are found in Tir. and Pash., but not in Kohistani.

The numerals resemble more the Kohistani and Shina forms than those of Pashai:

	Tir.	Torw.	Shina Palesi (Darra-i-Nar)	E. Pashai
1	<i>ik</i>	<i>āk</i>	<i>āk</i>	<i>i</i>
4	<i>cwar</i>	<i>čou</i> (<i>Maityā sāt</i>)	<i>čār</i>	<i>čār</i>
6	<i>wo</i>	<i>gō</i>	<i>śāh</i> (<i>Kōlei gō</i>)	<i>gō</i>
11	<i>ikō</i>	<i>agās</i> (Bashk. <i>thah</i>)	<i>akāi</i>	<i>yāi</i>
12	<i>bō</i>	<i>dūas</i>	<i>bai</i>	<i>dūvāi</i>
14	<i>čāda</i>	<i>čātēs</i>	<i>čahundēi</i>	<i>čādē</i>
15	<i>panzi(e)</i>	<i>pēniš</i> (Chilis <i>panjiš</i>)	<i>panzalai</i>	<i>panjū</i>
17	<i>sātā</i>	<i>sattās</i>	<i>sattāi</i>	<i>sātū</i>
19	<i>kunē(r)</i>	<i>anbiš</i>	<i>ukanih</i> (Jalkot <i>kinih</i>)	<i>nau</i>
20	<i>byeh</i>	<i>biš</i>	<i>bih</i>	<i>vest</i>

As far as it is possible to judge from the material available the vocabulary of Tir. presents many points of resemblance with that of Kohistani. I have noted the following cases where related words are employed in Tir. and Koh., but have not been found, at any rate not with the same meaning, in Pashai:²

¹ Torwali, p. 30.

² The Pash. forms have been taken from the *Laurovān* dialect from which my material is most easily accessible to me, but divergent forms from other dialects have been added within brackets.

Tir.			
<i>acū</i> - to take	Torw. <i>acū-sa</i>	Pash. (<i>Laurovān</i>)	<i>nā</i>
(<i>u</i>) <i>vā</i> water	" <i>ū</i> , Sh. Pal. <i>wai</i>		<i>varēh</i> (<i>varg</i> , &c.)
<i>az</i> to-day	" <i>az</i>		<i>nū</i>
<i>āzi</i> mouth	" <i>ā</i> " <i>āzi</i>		<i>gilān</i>
<i>atere</i> wet	Bashk. <i>āl</i> , Sh. <i>azu</i>		<i>dabar</i> (<i>šūl</i> , <i>tomoa</i>)
<i>bēz</i> - to sit	Torw. <i>baiy-</i>		<i>n-</i>
<i>baz</i> - to go	" <i>baj-</i>		<i>par-</i>
<i>bič</i> to see	Bashk. <i>bičh-</i>		<i>dē</i> , <i>thar-</i>
<i>bađana</i> child	" <i>bađan</i> young boys		<i>būvā</i> , &c.
<i>bōyā</i> near	Garwi <i>bāgē</i> here(?)		<i>nazik</i> near, <i>āqa</i> here
<i>bāni</i> (L. <i>bani</i>) wind	Torw. <i>bālai</i>		<i>vāgen</i>
<i>cali</i> goat	" <i>čāl</i>		<i>pač</i>
<i>dē</i> daughter	" <i>dhi</i>		<i>vei</i>
<i>dē</i> - to beat	" <i>dy-</i>		<i>han-</i>
<i>dūdū</i> milk	" <i>čhi</i> , Sh. Pal. <i>duth</i>		<i>čhur</i>
<i>dāk</i> back	" <i>dāk</i>		<i>navatī</i>
<i>dūr</i> far	" <i>dū</i>		<i>sudūr</i>
<i>dō</i> - to wash	Bashk. <i>dū-</i>		<i>ōiž-</i>
<i>guq</i> house	Chilis <i>got</i> , Sh. Pal. <i>goš</i>		<i>vai</i> (<i>gōšix</i>)
<i>ga</i> went	Torw. <i>gā</i>		<i>gyūh</i>
<i>kha</i> - to eat	" <i>kha-</i>		<i>ūy-</i>
<i>kunār</i> daughter	" <i>bat-kunā</i> maid		<i>vij</i>
<i>kana</i> ear	" <i>kān</i>		<i>kai</i>
<i>kayān</i> black	" <i>kāgen</i>		<i>šāmak</i>
<i>lavī</i> red	" <i>lavr</i> , Bashk. <i>lōu</i>		<i>šōnāh</i>
<i>mū</i> face	" <i>mū</i>		<i>dūr</i>
<i>mala</i> father	Maityā <i>mhalā</i> , &c.		<i>bāu</i>
<i>manas</i> husband	Bashk. <i>manuš</i> man		<i>vir</i> , <i>vaiual</i>
<i>m'raeto</i> sweet	Torw. <i>mičh</i>		<i>širvin</i> (<i>resio</i>)
<i>mās</i> meat	" <i>mās</i>		<i>pai</i>
<i>nind'ar</i> sleep	" <i>nīn</i>		<i>ōreč</i>
<i>nār</i> fire	Gowto, Chilis <i>nūr</i>		<i>axgār</i>
<i>parāna</i> white	Bashk. <i>parar</i>		<i>čhelāk</i>

Tir.	Pash. (Laurvān)
<i>rat</i> night	Bashk. <i>rat</i> <i>vyāl</i>
<i>saka</i> dry	" <i>šukh</i> (<i>susuva</i>)
<i>sala</i> wood	Torw. <i>šala</i> <i>dar</i>
<i>sen</i> bedstead	Bashk. <i>šēn</i> , Torw. <i>šen</i> <i>kāt</i>
<i>šarūn</i> rice	" <i>talun</i> <i>ašpār</i>
<i>tatta</i> hot	" <i>tatt</i> <i>tapik</i>
<i>tracta</i> bitter	" <i>šlīgh</i> <i>tik</i>

Only in the following cases known to me does Tir. follow Pashai:

Tir. <i>wudasta</i> hungry	Pash. <i>awātā</i>	Torw., Bashk. <i>buš</i> , &c.
" <i>ākait</i> word	" <i>ayāt</i>	" <i>bāt</i> , &c.
" <i>širi</i> small	" <i>sūr</i>	" <i>lit</i> , &c.
" <i>kār</i> sweat	" <i>koraček</i>	Sh. Koh. <i>hūlak</i> , Bashk. <i>ūluk</i> , &c.
" <i>šena</i> dog	" <i>šūag</i>	Torw. <i>kužā</i> , &c. (but Sh. <i>šū</i>)

The result is that Tir. appears to occupy an intermediate position between Pashai and the Kohistani group as regards phonetical and morphological innovations, but that the vocabulary points decidedly towards a closer connexion with the latter dialects. This leads us to the conclusion that the ancient dialect of the Peshawar District, the country between Tirah and Swat, must have belonged to the Tirahi-Kohistani type, and that the westernmost Dardic language, Pashai, which probably had its ancient centre in Laghman, has enjoyed a comparatively independent position since early times.

The Kohistani dialects form an uninterrupted chain, from Bashkai, which in some respects approaches Gavar-Bati, through Torwali, Maiyā, Gowro-Chilis to Shina. I take this opportunity to add a few words on the classification of some Kohistani dialects.

Acc. to LSL. VIII, II, p. 507 'Chilis (is) a modern offshoot of Torwali', and p. 514 it is stated that Torwali 'is most nearly akin to Gowro' and that the Chilis came from Swat, those who remained behind being the ancestors of the present Torwalis. This

tradition may be correct, but the separation of Chilis and Gowro from Torwali can scarcely be quite recent. They agree with Shina and Maiyā in their treatment of groups of consonants with *r*. In Torw. not only *kr*, *gr* but also *pr*, *br* are assimilated into *k*, *p*, &c. (*pīyil* 'awake' **prabudhyala*, *paīs* 'mother-in-law' < **pras*, *pyūsa* 'to send' < **prā*, *bha* 'brother', *bugīar* 'kidney'). But in Gowro we find *šow* 'light' (subst.): Dameili *pral*, &c., *čiyō* 'to send', *čaiyō* 'to receive' < *prāp*, *žyū* 'brother', *ažo* 'rain', *žow* 'much', cf. Tir. *brōk*. And in Chilis: *čalo* 'light', *čālō* 'to receive', *čāhō* 'to send', *žā* 'brother', *ažo* 'rain'. Maiyā *žā* 'brother' points to a similar development in this dialect.

Biddulph's 'ch' and 'j' are probably to be taken as cerebral sounds (ç and ʒ), because we find that ancient ç, j does regularly become c (*ts*), s and z in Gowro-Chilis (e.g. Gowro *cor* 'four', *cimber* 'iron', *sām* 'skin', *sāce* 'truth', *sāli* 'goat', *kusur* 'dog'; Chilis *condās* 'fourteen'—*čor* 'four' is probably an error,—*cimer* 'iron', *catilo* 'be-goat', *kusuro* 'dog', *cān* 'moon', *pučō* 'to ask', *rāz* 'king', &c. Also in Maiyā we find *šaur* 'four', *sāil* 'goat', *kāsar* 'dog'.

In G., Ch. and Maiyā intervocalic *m* develops in the same way as in the languages of the plains. Thus G. *kāwal*, Ch. *kuholo* 'soft', but Bashk. *komal*; G. *noū*, M. *nā* 'name': Bashk., Torw. *nām*, Sh. *nōm*; G. *lewānd* 'winter': Bashk. *hāman*, Torw. *himān*; G. *gaō*, M. *gā* 'village': Bashk. *lām*, Torw. *gām*; G. *gū* 'wheat': Bashk. *gōm*, Torw., Sh. *ghām*.

In these, as in most other respects, Chilis and Gowro are very closely akin. They differ from Torw. also in the forms of several numerals (Ch., G. *aiyās*: Torw. *agās* 'eleven'; G. *candūs*, Ch. *cōndās* 'fourteen': Torw. *čattās*; G. *pānjīs*, Ch. *panjīs* 'fifteen': Torw. *pānīs*; G. *šūwās*, Ch. *šow* 'sixteen': Torw. *šētīs*) and in the

¹ My Palesi Shin gave Kandis-Maiyā *čōr* 'four', *tenāś* 'fourteen'. If these forms are correct they would show that the Kandis dialect differs from southern Maiyā, represented in the LSL.

[illegible]

The development in Dardic and Kahlri of ancient
tr, lcr, pr, dr, gr, br.

personal pronoun 1sg. and pl., G, Ch. *ma* 'I', *be* 'we' (as in China and Maiyɛ): Torw. *ɔ̃*, *ma*.

In the vocabulary we may note G., M. *wi*, Ch. *wog* 'water': Sh. Pal. *wai*, but Torw. *ū*; G. *gū*, Ch. *goi* 'house': Sh. *goš*, but Torw. *šir*; G., Ch. *šiš* 'head': Sh. *šiš*, but Torw. *šā*; Ch. *oš* (G. *hawaij* lw) 'wind': Sh. *šai*, &c., but Torw. *baša*. G., Ch. (and Kshn.) *nar* 'fire' differ from both Sh., Maiyā *agār*, &c., and from Torw. *axā*, though it is probably originally the same word. Of course, G. and Ch. agree with Torw. in a few cases, thus *glio* 'horse' against Sh. *ašg*, but on the whole there can be no doubt that these dialects, and also Maiyā, are more closely related to Shina.

Vocabulary.

(Words not found in the LSI Vocabulary are marked with an asterisk.—Several words of various origin, which have probably been borrowed through Pahl., have been marked 'Pahl.')

Vowels.

-ā interrogative particle. *bīcā-d*
dost thou see? *ta kāmū*
thīz-ā who art thou? &c.
Similar forms in many Dardic
languages.

au I. I. A. Cf. *mē, maci, myāna*.
ū-to come. The preter. base of
ē-.—au *ūna* I came; *uūz-a*
 didst thou come?; *sind uū*
 the river came; *panza adama*
ūna five men came.—*ū*-<*ā*+*i*.
gata, but *ē*-with G. <*ā*+*i*.
 **ābō* m. village. *abōe kata dūr*
thi how far away is (thy)
 village?—Pres. *ābād*.

*obē- to hit(?).—V. ase.

ač eye. ik ačai thi; dā ačoi
thina.—LSI. ačhe. I.A.

ačī- to take.—*kivāb ačūs* take the book(?); *an esa ačīm* I take it.—LSI. *ačīna* took.

Torw. (Bidd.) *ačūsā* to take
up, Skr. *ā-kṣip-* to take
away?

ādām man. mā brūc ādama
thimū we are many. Prs.

*aḡḡa half full. lē piāla aḡḡe
the the cup is half full.—I. A.

**ḍu k̄ā* bone. Psh.

øgd shoulder. Psht.

*ayz'é thorn. Psht.

- ik one. LSI. *ek*. I. A.
 ikč eleven. I. A.
 *ik-*ac* one-eyed. I. A.
 *akčat f. word. *myčni akčat*
struša dost thou hear my
 word? Pash. *dyčai*, Ashk. *ucat*
 question.
 *ičai duck. Psht.
 *čman winter. I. A.
 *amčad stick. Psht.
 *ana iron. Prs. (LSI. *cimbar*).
anč to bring. *čən ba anč*
 bring the cow; *au čən ančm*
 I bring the cow, *anč* bring
 ye.—Skr. *a-ni*.
 *čena mirror. Prs.
 *ainabandč window. Prs.?
andaruč within, inside. *anda-*
rčn da bčzm I enter. Prs.
 *andč pomegranate. Prs.
andč egg. LSI. *and*. I. A.
 *inčalč cooking pot (*čškič*).
 *ačgč span. Cf. Psht. *anang*
 span between thumb and
 forefinger?
ačgura ring. LSI. *angur*. I. A.
 *ičgč daughter-in-law. Psht.
 *ara saw. Prs.
 *arvalč fireplace. Psht.
 *ormčg neck. Psht.
určni sheep. LSI. *wrači*. From
 Skr. *wrača*, not = Psht. *wrači*.
urğaz cloud. Psht.

- ač* to say. *brčle ač* (= *garč*)
 tell the truth (*ričičiđa wčya*).
 —Gowro *al*.
 *urč- to dress. *čama de určm*
 I put on clothes. Cf. Turner,
 Nep. Dict. s.v. *ormu*. Tir. *r*
 points to *č(h)*, not *čč(h)* and
 supports Bloch's derivation
 from *wočlum* (or *učha*).
 *ase with it (?). *lč zandčvar oččm*
ase I hit this animal with it
 (the arrow) (?).
 *ase, *esa* it (?). *au esa ačm* I take
 it; *mčida-se karčm* I crush it.
 I. A., cf. Ashk. *se*, Waig. *se*
 that.
 *očai deer. Psht.
asman heaven. Psht.
 *aspčar shield. Prs.
asč m. hand. *ate dčem* I wash
 my hand; *awč asč-am tči* it
 is my right hand. I. A.
 *atere wet. *pai atere ga* the
 foot got wet; *lč čani wčkč*
pč atere ga these thy feet
 got wet in the water.—Skr.
ardra, Ksh. *odun*, &c.
ai flour. Leech *dih*. I. A.
 *ic awake. *ic ččwa!* Psht.
 (Mohmand dial.).
ac camel. Psht.
acč eight. *acč kala* eight
 years. I. A.
- acčura* eighteen. LSI. *atčra*,
 Leech *arčio*. I. A.
 *ac- to laugh. *ččam*. Skr. *has-*
az to-day. I. A.
azi mouth. I. A.
 *izčindčr mill. Psht.
 *ičai bowstring. Psht.
- B.
ba sign of the future (and
 imperative?). *nindčr ba karčm*
 I shall sleep; *pai ba kčdza*
 (ye will) eat bread; *masi ba*
dčs give me; *čən ba anč*
 bring the cow. Psht.?
bč twelve. I. A.
 *bui stench. *bui de karč* it
 stinks. Prs.
bic to see. *mč bic* look at me;
lč adam mč bicč I saw this
 man; *lč adam ba te bicčsa*
 dost thou see this man (?);
au de tč bčum I see thee.
 G. compares Skr. *vikš*. Cf.
 Parachi *buch*, Bashk. *bich*.
 *bicč cheek.
 *badčm almond. Prs.
 *badčn body. Prs.
badčn boy, child(ren). *lč trč*
wčra myčna badčna tčina all
 these three are my children.
lč badčna sčrč tči 'this boy
 is small'. Cf. Bashk. *badčn*
 many young boys.
- *badanč pitcher (*kčza*). Cf.
 LSI. *bana* vessel, dish?
bčye near. *lč adam bčye ga* this
 man went near. G. comp.
 Skr. *upačka*. But *č < a* is
 irregular. Cf. Orm. *bog* near?
 *bčyčča garden. Prs.
 *bakčrč male sheep, lamb. I. A.
bčlč m. hair. *ik bčle tči*; *bčli*
tčina. I. A.
 *bčlčz pillow. Psht.
bam earth. Leech *bčum*. Ind.
 *bom-karčni plough.
bani f. wind. Leech *bali*. *bani*
tč the wind blows. Ind.?
 Cf. Bashk. *bala*, Torw. *balai*
 < *včdala* windy.
 *bane eyelashes. Psht.
brč brother. *myčna trč brčre*
tčina I have three brothers;
lč tčm myčna brčs tči this
 house is my brother's. I. A.
 *barabčar straight. Prs.
 *baročnčd naked. Psht.
bric tree. *bricč tčona* under
 the tree. I. A.
brčk many (*brčk* heavy). *mč*
brčk adama tčina we are
 many men; *brčk tčza* you
 are many. Cf. Pash. L. *brčok*
 much, and especially Gowro
čow (< *br*). < *brčk < *ba-
hureka?

**bārān* rain. *bārān de bāzan* it rained (*bārān usū*). Prs.

bṛēt moustache. Psht.

**breia* good. *brāte garī* 'speak the truth'. LSI. *brāda*. Skr. *bhādra*?

brexia LSI. hill. Cf. Kal. *bhr̥ṣṣā*, LSI. *broeṣṣ-ona* hill-side. Turner proposes derivation from **bhr̥ṣṣiṣṣha*.

**bāta* duck (?). Psht.

baṭ stone. Leech *bat*. I.A., cf. Torw. *bat*, Khaw. *bot*, &c.

**bāx* root. Prs.

**baxatē* f. spring (season). Skr. *varṣatū* m. the rainy season.

Cf. Torw. (Bidd.) *bāṣā* summer.

**biy-* to fear. *au dā biyām* I fear.

I.A.

biyeh- twenty. *biyeulē* 21; *trū-biye* 60; *cower biyā* 80; *dā-biyā(-ē)* 200; *biyau biyeh* 400; *cower-scow biyā* (?). LSI. *biāu*.

I.A.

baz- to go. *bāzam* I go; *bārān bāzan* it rained '*bārān usū*'. Probably not connected with *bo-* to become (LSI.), but with Lhd. *vanj-* to go, Torw. *baḷ*, &c., v. Turner, Nep. Dict. s. v. *bagnu*. Cf. *ga*.

bēz- to sit. *baxia thim* I am sitting; *ṭa bēz sit* down; *mā sōu*

bacte thima we are all sitting. Skr. *upa-viś*, Hi. *bais*, &c.

C.

**cekoōrē* calf. Psht. *čikōrai*, *čikōrai* a new-born calf. LSI. has *baça*.

cālī f., *cālā* m. goat. I.A., cf. Torw. *čāl*, Gowro *szl*, &c.

**c"ōr* thief. I.A.

**cāra* spindle. Psht.

**caṭ-* to lick. *caṭēm*. Psht.

(< I.A.).

cūwar four. LSI. *cawor*. I.A.

**cāya* shade. I.A.

Č.

**čičiogano* female breast. Skr.

cucī, Ashkun *cuch*, &c.

čavūda fourteen. LSI. *cauāda*.

Cf. p. 165. I.A.

čāna thy. *čāna male gušta* in thy father's house; *lā thān čāna thī* this house is thine; *lā čāni wāke pā aterege* thy feet got wet in the water.

< **tyāna*, v. *ta*. Cf. p. 165.

**čindā* spring, fountain. Psht.

**čine* old. Skr. *kṣīna*.

**čindax* frog. Psht. *čindaxa*.

**čanyarāč* throat. Cf. Psht.

yarač?

**čindar* cheenar. Prs.

**čap* left. Prs.

**čār* earth, dust. Skr. *kṣāra*-ashes. Cf. Turner, Nep. Dict. s. v. *čhār*.

**čarmāy* walnut. Prs.

**čusjiz* hip.

**čāltar* roof. Psht. < Ind.

**čax* fat. Psht. *čty*.

D.

dā, de, dō a particle indicating

existence; *andārūn dā bāzam*

I enter; *pālī dē khām* I eat

bread; *dēn dē tarym* I bind

the cow; *lā ādam dā dēs* thou

beatest this man; *au dē tē*

bičūm I see thee; *pōtākē dā*

karē thou hast flayed off the

skin; *thārūn dē pazēmo* we

boil rice; *āsmān dē yarakan*

it thunders; *dēn dē doryēm*

I milk the cow; *gōm dā rēbōm*

I cut the wheat; *lā ādam dā*

mārēs thou killest this man;

dūkān dē karē she weaves

cloth; *au dē tē pizānem* I

recognize thee; *vā dē pīm*

I drink water; *au dā šarmām*

I feel ashamed.—Cf. p. 165.

dā ten. Leech *dah*. I.A.

dā- to give. *masi ba dās* give

me; *lā ktiab au tasi dēm* I

give thee this book. I.A.

dā- to strike. *lā ādam dā dās*

thou beatest this man. Ind.,

cf. Romani *dā-* to give, to beat, and cf. Rep. Lingu. Miss. to Afghanistan p. 78.

**dō* yesterday. Pash. *dū*, Ashk. *dōs*, Khaw. *dōs*, &c., cf. Skr. *doṣam* at night.

**dō-* to wash. *aste dōem* I wash my hands. Skr. *dha-*.

dū two. LSI. *dō*, Leech *dū*.

I.A.

dūdū milk. I.A.

**dēgci* cooking pot. Prs.

**dūkān* cloth. *dūkān dē karē* he weaves cloth (*kāpra wūt*).

**dāldān* roof (?). Prs.

dām rope. Pash. *dām* thread.

Acc. to G. from Psht. (Prs.)

dām a snare; but prob. < Skr.

dāman.

dānda tooth. LSI. *dant*, Leech

dānda. I.A.

dūr far. *lā ādam dūr wa* that

man was far away. I.A.

dērega long. Leech *drig(a)*.

derega thī. I.A.

**dārām* out. *dārām dā bāzam* I

go out. Cf. Pash. *daro* outside.

**dārimūd* smoke-hole. Prs. *dā-riṭa*.

**dārīna* liver. Prs. *dārīna* inside, belly.

drist false. *drista gāaren* they are lying (*droy wāyū*). Cf.

Orm. L. *driṣi* lies?

- **darsai* threshold. Pash. *dursai*, cf. EVP. s.v. *darsal*.
 **dardza* door. Psh.
 **daruza* stubble. Psh.
 **dari* garlic (*sr*).
dari (*d'ari*?) beard. Leech
dadi. I.A.
das day. I.A.
dats given, beaten(?). *adamas*
dats(*nas*) he gave (beat) the
 man(?). Cf. LSI. p. 294:
sire putr mala ditans
 the younger son said to the
 father. V. *ds*.
 **dov* to milk. *den de dovem*,
dovys I milk, thou milkest
 the cow. I.A.
 **dumdn* enemy. Psh.
den, den cow. LSI. *den*, Leech
den. G. compares Skr. *dhenu*,
 and, doubling, Shina *dōnō*
 bull (< *dānā*!).—*d(h)en*
 < **dhen*?
 G.
ga went, became. *la adam bōye*
ga; atere ga he got wet; *wadura*
geete it is snowing (cf. *gati* it
 has become, it is happening,
 LSI. p. 295). I.A. V. *baz*.
gō bull. I.A.
 **gabiné* honey. Psh.
gidār jackal. Psh.

- gāla* channel, rivulet. Pash.
ghal, &c.
 **galai* hail. *galai geete*. Psh.
gilem rug. Psh.
ghm wheat. Leech *ghom*. Ind.
 (not < Psh. *yanum*).
 **gumanz* comb. Psh.
gāna great, big. *le adam gani*
thi, la striz gani thi. LSI.
gana, Leech. *ghana*; Torw.
gan, Palola *ghanu*, Parachi
 (v. Voc.) *ghand*. I.A.
 **garmi* m. heat, summer. *garmi*
thi it is summer. Psh.
 **gar* to speak. *brite gari* speak
 the truth, *driste gāren* they
 are lying.
gās grass. Leech *ghās*. I.A.
gusṭa house. Leech *gushṭani*.
 Cf. Palola *ghosṭ*, &c. < Skr.
goshṭa-cow-pen.
 **gōzā* dung of cows. Cf. Ashk.
gasā, Skr. *go* + *śakṛt*.
 **guiz* human excrement. Phone-
 tically this word might be
 derived from **gūdhya* (cf. *az*
 < *adya*), but scarcely from
 **gūhya*, cf. Skr. *gūḥa*,
 Pash. *gui*, Ashk. *gū*, &c.
 Or cf. Skr. *guhya*-privates,
 anus?
 **gāzar* carrot. Psh.
 **guzār* ford. Psh.
- I.
 **yōba* cowherd. Psh.
 **yalbé* sieve. With dissimilation
 from Psh. *yalbel*.
 **yulanz* teat, udder. Psh.
 **yar* hill. Psh.
 **yarcanai* mountain goat. Psh.
 **yarakan, dsmāndey* it thunders.
 **yāsib* arrow. Psh.
 **yai aegir* thumb. Psh.
 **yuari* ghee. Psh. But Leech
gadh is I.A., cf. Gavari Bati
gad, Torw. *ghit*.
- H.
 **hēg* bear. Psh.—Leech *yaya*
 (= *yaga*, or *yaya*) is borr. from
 another dialect.
- J.
jibba tongue. Psh.—LSI. *jub*
 is prob. I.A., but note *j-* (v.
 p. 166).
 **jeg* high. Cf. Orm. *ḡg*? Con-
 nexion with Torw. *jik*, &c.
 (*dhrg*) is scarcely possible.
 **jey* yoke. Psh.
 **jalyūzā* pine. Psh.
jāma a garment, dress. Psh.
 **jarū* broom. Psh.
 **juar* jowar. Psh.
 **jiryāt* curds. Psh.
- K.
 **kē* in. *wā kē* in the water.
 Psh. *kē*.
ki what? *ēnu nām ki thi*?
 what is thy name? I.A.
 **kō* on. *kuzra kō spāre* riding
 on the horse. Cf. Pash. *kan*
 to < *karnē*?
kuē butter. Leech *kuēh*. Ind.,
 or Psh. *kuē*.
 **kūāra* mule. Psh.
kāyan black. Leech *kangana*.
 Skr. *kṛṇa*, Torw. *kāṣan*, &c.
kūā to eat. *pali de khām, khās*,
khāma I eat, thou eatest, we
 eat bread; *pali ba khāza ye*
 will (?) eat bread? I.A., cf.
 Torw. *khā*, &c.
khār ass. LSI. *kar*, Leech
khār. I.A.; not from Psh.
kar.
 **kukurē* hen. I.A., cf. Torw.
kuguē, &c.
 **kāl* year. *kate kālān*? how
 many years? *axt kāla* eight
 years. I.A., or from Psh.
 **kōōla* crooked, bent. I.A., cf.
 Torw. *kōl*, Shina *kōlu*, Pash.
 I. *kōli*, &c. Scarcely with
 G. (Torw.) < Skr. *kuṭīla*.
 **kaiak* hard. Psh.
kānu who? *ta kānu thizā*?
 who art thou (*cōk ye*)? Torw.
kāmē, &c.

- **kambār* m. rock. Prs., Psht.
kamar.
 **kamaučikē* where? *tə kə wēza?*
 where didst thou go (*čerta*
ta wē)?
kumār daughter. (My informant
 did not seem to know the word
dē daughter.) I.A.
kana ear. I.A.
 **kāna* blind. I.A., Khov. *kānu*,
 &c.
kunē(r)ə nineteen. LSI. *kune*.
 Ind., cf. especially Shina
kunī(h).
 **kūn* deaf. Psht.
 **kūndŭ* cornbin (*kandū*). Psht.,
 but with substitution of cere-
 brals.
 **kawgarā* ice. I.A., cf. Psht.
kawgal, Lhd. *kakkar*, Pash. L.
kawgarā.
 **kawgarā* spider. Cf. Bashk.
gawgarbūt, Ashk. *gawēg*.
 **kʷgʷpē* top of the head. Bashk.
kəpər id. But Pash. L. *kəpə*
 'hump' from Ir.
kar- to do, make. *nindər bu*
karēm I shall sleep; *atta*
karēs thou writest; *dūkan*
dē karē he weaves; *mutaris*
karə loosen it (*prā di niza*).
 I.A.
karya crow. Psht.
kursāi chair. Psht.

- **karē?* *pōs/ikē dā karē* he(?)
 has skinned(?). Cf. *kar?*
 **kŭr* sweat. Cf. Pashai diall.
kolačək, xoračək?
kate, katele how many? how
 much? *lā kuzarə kate kālān*
thi? how old is this horse?
čāne mālə gušila kate putree
thina? how many sons are
 there in thy father's house?
abde kata dūr thi? how far
 off is thy village (*kale dē*
cōmra lere dē?)? *katele thize?*
 how many are ye? (*čāsa*
cōmra yai); *parūr-e kate thi?*
 how many wounds hast thou?
 (*parōr dē cōmra dē*).—I.A.
 **kitāb* book. Psht.
katūrī knife. Ind. or Psht.
 **kūfā* room. Psht.
 **kwar* grape. Psht.
kuzto LSI. slaughtered. I.A.
 Ind., cf. Si. *kūhar* "to kill;
 not borr. from Prs. *kūša*.
kūyē a well. Prob. Psht. *kūhai*,
 in many diall. pronounced
kūē.
kuzərā m., *kuzərā* f. horse. G.
 compares Burushaski *hayur*;
 but the similarity with Kana-
 rese *kudure*, Tamil *kudirei*, &c.,
 is too striking to be acci-
 dental.

- I.
lā that(?) *lē* this. *lā ādam dūr*
wa that(?) man was away;
lā ādam bōyē thi this man is
 near; *lā ādam bə te bičezā*
 dost thou(?) see that(?) man;
lā ādamas mārī that(?) man
 died; *lē zandawar* this animal;
lā ādam mā bīčē I saw this
 man; *lā kiwāb au tasi dēm*
 I give thee this book; *lā*
ādam bōyē ga this man came
 near; *lā kuzarə kate kālān*
thi? how old is this horse?
lā ādam dē mārēs thou killest
 this man; *lamma bīčē tōnā*
 under this(?) tree; *lamma*
ādamas dū putrə thine this(?)
 man has two sons (*dā dē sarī*
dūwā zāman dī).—Cf. Waig.
ali, Pash. D. *elā* this, and v.
 LSI. s. v.
 **lāi* blood. I.A., cf. Ashk. *law*,
 Kati *lāi*, &c.
 **lāgāi* smoke. Psht.
 **lām* tail. Psht.—Leech *lakai*.
 **lūma* snare. Psht.
 **lūmce* felt. Psht.
 **lāmān* hem. Psht.
 **lānda* bow. Psht.
lōyō salt. Leech *lon*. I.A.
 **lanā* penis. Waig. *lan, lanā*,
 Pash. W. *lan*, &c. < *lanāda*.
 **lāp* coverlet (*braskan*). Psht.
- lārē guts. Psht.
 **lār* here. *lār baxte thim* I am
 sitting here. Cf. *lā*.
 **lārām* scorpion. Psht.
 **larmān* entrails. Psht.
lawi red. Leech *luhi*. I.A.,
 cf. Bashk. *lōu*, &c.
 **lŭs* in *āmān lŭs ga* it is
 lightning.
 **lŭw* wolf. Psht.
 **lŭgūndā* temples. Psht.
- M.
mā mother. I.A.
 **mā* we. *mā (aw) Tirāhi thima*;
mā bŭrk ādema thimā; *mā*
sōw baxte thima we are all
 sitting. I.A.
mē me. *mā bīč* look at me; *lā*
ādam mā bīčē I saw that man.
 < *mayā*.
 **māi* fish. Prs.—*māi* 'centipede'
 is probably due to some mis-
 understanding.
mū face. LSI. *mū*. I.A.
 **mēbō* bank of a river.
 **mʷč* fly. Psht.
 **māida* crushed, minute. *māida-*
se karēm I grind it. Psht.
 **mēgē* ant. Psht.
 **māyaz* brain. Psht.
māla m. father. LSI. *māla*,
 Leech *māla*. I.A., cf. Chilis
mālo, &c.

- **mal'ix* locust. Psh.
 **méne* autumn. Psh.
mánas husband. LSL. *manas* married. I. A., cf. Bashk. *manus* male, Gavar Bati *mānus* man. V. p. 166.
 **manz* waist. I. A. (or Psh.?).
 **man'a* apple. Psh.
 **mīe* urine. Skr. *meha*.
 **maṇḡák* mouse. Psh.
mar- to die. *la adamas mar* that man died (?). I. A.
 **mar'ái* slave. Psh.
 **mār* snake. Pfs.
 **mār-* to kill. *lě adam dā mār's* thou killest this man. I. A.
 **mar-kan'ái* back (of the body).
m'raxie sweet. Leech *mirat*.
 Skr. *mṛṣā* (Grierson).
 **marwánd* wrist. Psh.
masi me (dat). *masi ba dēs* give me. V. au.
mās meat. I. A.
 **mīs* brass. Pfs.
 **mā'se* mosquito. Psh.
 **mēšidži* bee. Psh. **mač-šidai*, cf. *mač-mačai* bee and *šidā* honey?
 **mūt'ris kara* let it loose, take it out (*pra di niza*) < **muk'tia* + *ra* (v. Turner, Nep. Dict. s.v. *mukuro*), and a pronoun -s?
 **mútyš* fist. Psh.
 **māx* nail. Pfs.

myāna, *myāni* f. my. *lě myāna putar thi*; *myāna trū spasa thina*; *lě myāna sār thi*; *lě myāni xwāxē thi*; *lě myāni sti-m thē*.
 **mazé* sour milk (*šomlē*). Cf. Bashk. *māya* 'māste'. < **ma-dya*, cf. Balochi *mady* to freeze, curdle?
 **mēz* table. Psh.

N.

**nai* navel. I. A.
nāb nine. I. A. Cf. Leech, Bashk. *nab*.
 **na'yné* sickle.
 **nika* grandfather (*mālas mālam thi*). Psh.
nūk nail. Psh.
nākāra bad. Psh.
 **nāli* granddaughter. But Pash. *nati*, Ashk. *nōl*.
nīle green, blue. *āsmān nīle ga*. I. A.
nām m. name. *čāna nām ki thi?* I. A.
 **nind'ar* sleep. *nō ba karēm*. Skr. *nidrā*, Torw., Bashk. *nīn*, Ksh. *nend'ar*, Chilis *nē*.
nār fire. Acc. to G. borr. from Psh. *nār* hell, fire (< Ar.). The Psh. word is, however, rarely used, and Tir., Gowro and Chilis *nār* is probably

derived from **vār* < Pash., &c. *aegār*.
 **nar-ku'kuré* cock. Ind., v. *ku'kuré*.
 **nā'ram* soft. Psh.
nast nose. *myāna nasti*. I. A., Pash. *nāde*(?), Palola *nāt*, &c.
 **nawa* mill-race. Psh.
 **nwasai* grandson. Psh.
 **nya* grandmother. Psh.

P.

pā foot. *lě čāni wā lě pā atere ga* these thy feet have become wet in the water; *pāi atere ga*. I. A.—LSL. *padi*, *pade* ought prob. to be analyzed as *pa* + a particle *dē*, di.
 **pi-* to drink. *wā dē pim* I drink water. I. A.
pāčā sheep's dung. Psh.
 **piāl* ploughshare. I. A.
 **pāk* pure, clean. Pfs.
 **pal* millstone. Psh.—The Psh. word, in its turn, is prob. borr. from Ind., cf. Pash. *pal* stone used in a bow, Ksh. *pal* boulder, Skr. *upala* rock, the upper millstone.
pāli bread. *pāli dē kām* I eat bread.—Cf. Skr. *pāli* = *kal-pitabhojana*-prescribed food?
 **pīla* f. glass, cup. Pfs.
 **palé* heel! Skr. *palāya*.

**pul* bridge. Pfs.
 **polk* hammer. Psh.
 **pōlāt* steel. Pfs.
 **puni* f. full. *lě pāla puni thē*. I. A.
panā road. I. A. (Psh. *panā*, compared by Grierson, means only marching, going).
 **pēnd-* to fall. *au pēndama* I fell (za *ulwēdam*), *pēndes* (za *wul-wēdal*)).

**pūndā* heel. Psh.
 **panēr* cheese. Pfs.
panz five. *panza adama ūna* five men came. I. A.
panzié fifteen. I. A.
 **pāna* leaf. Psh. *pāna*.
pānā shoes. Psh. *pana*.
panāš calf of the leg. Psh.? *panāš* lung. I. A., Waig., Ashk. *pāpūs* lung. I. A., Waig., Ashk. *pupūs*, &c.
 **parāle* guest. Cf. Skr. *para-a* foreigner?
parāna white. Bashk. *panai*, GYPSY *pārānō*, *paranač* < Skr. *pānāna*.
piran shirt. Psh.
 **pardar* m. wound. *parār-e kale thi* (parār dē cōmra di)? Skr. *pralāra*.
piratē thirsty. *piratē thim*. Leech *piratha*. -ratē < Skr. *ratita*-fond of, passionate?
 **praeg* leopard. Psh.

- **pōstak* bark. Prs.
pōstakē hide. Psh.
pišō cat. Psh.
**pēškauz* knife. Psh.
pāti standing, remaining. *pāti* *this-a?* art thou standing?
Psh. *pāte* remaining.
pūtar son. *ik myāna pūtar thi (si)*
I have one son; *lāma ādamas*
dā pūtra thine this man has
two sons; *kate pūtreē?* how
many sons? I. A.
**pātaxā* stairs. Cf. Pash. L.
pā-xatā, prob. from Psh. (cf.
xatā to ascend).
**puzti* rib. Psh.
**puaxawāge* kidneys. Psh.
**paz-* to cook, boil. *tharān dē*
pažimō we boil rice. I. A.
piāz onion. Psh.
**pižān-* to know. *au dē tē pi-*
žnem I know, recognize thee.
Psh. *pēžanam*, in Ghilzai
dialects with *z*.
R.
ru- to weep. *au dē rum*; *rūi* he
weeps. I. A., Ashk. *rū*, &c.
< Skr. *rūd-*.
**rēb-* to reap, cut. *gōm dē rēbēm*
I cut the wheat. Psh.
**raṇḍ* light. Psh.
**raške* true. *rāške thi*. Leech.
raši, Psh.

rat night. I. A.
**rātu* empty. *lā piāla rātu ga*
this cup has become empty.
Skr. *rikā-*.

S.

- *si* is, exists. *ik myāna putar*
si (= thi) I have a son. Pash.
šik, Khov. *šer*, &c. < Skr.
śete.
śabā to-morrow. Psh.
**śobūk* light (not heavy). Prs.
**śēka* dry, *śēka ga*. Skr. *śuṣka-*.
**śekāḍūkā* elbow. V. *śēka*, and
āḍūkē. Cf. W. Bal. *sur-ušk*,
Kurd. *ānišk*, Shgh. *wižēn*
(**huška-ārani*) 'elbow'.
**skōr* coal, charcoal. Psh.
**salā* wood, tree. Torw. *šalā*, &c.
< Skr. *śalaka-*.
**samsāra* lizard. Psh.
sand dog. Leech *sand*. I. A.
sēn bedstead. Leech *sēn*. Skr.
śayana-.
**sind* river. *sind wū* the river
came. I. A. (or borr. from
Psh.?).
**sandaḥ* box. Psh.
**sindarē* needle. Cf. Pash. *areti*
sū, &c.?
sansar LSI. year. G. comp.
Ar. *san-*—Prob. < **santār*
< *śarvatasara-*?
**spāddr* poplar. Psh.

- spōgmai* moon. Psh.—LSI.
spōymai is borr. from some
northern Ghilzai dialect,
where *z* becomes *y*, not *g*.
**spēymā* nostril. Psh. (N. Ghilzai
dial.).
**spin-zār* silver. Psh.
spāre mounted. *kuzerā kō*
ādām spēre thi the man is
sitting on a horse. Psh.
**sparis* thou didst fall (*te wul-*
wēde)(?).
spas sister. *myāna trā spaza*
thina I have three sisters.
LSI, Leech *spaz*. Ind., cf.
Dameli *pas*, Bashk. *iŋpo*, &c.
sūri sun. I. A.
**sūrlanḍē* fox. Psh.
**saraxāxē* branch. Seems to be
of Psh. origin (**sar-šāxai*).
**sre-zār* gold. Psh.
sūri small. *lā baāina sūri thi*
this boy is small. LSI. *sūra*.
Pash. L. *sūr*, &c.
sai seven. I. A.
**stan* post, pillar. Psh.
saiān trousers. Leech *saihan*.
Pash. (Nirām) *šācan*. Lhd.
suthān, &c.
stē woman, wife. *lā myānē*
stri-m thi this is my wife;
strē-s thē he has a wife, or:
he has two wives (*dūā xaxa*
ā di [?]). LSI. *strē*. I. A.
**strū-* to hear. *struma* I hear;
myāni akdē strusa? dost thou
hear my word? *te myāna*
akāte strusa? dost thou hear
my words(?) (*aiā xāḍara mā*
wātrēda [?]). Skr. *śru-*.
stōre star. Psh.
satūtra seventeen. I. A.
strizā female. *lā strizā gani*
thē this woman is big. I. A.
Kal. *ištrizā* (or borr. from early
Ir. **strī(i)*?).
śiwa hare. Psh.
sōw all. *mā sōw baate thina*
we are all sitting. I. A.
**saxar* father-in-law. *lā myāna*
saxar thi. Psh.
Š.
**šafālū* peach. Psh.
**šōga* sand. Psh.
**škūn* porcupine. Psh.
šāla cold. *wā šāle ga* the water
became cold. Cf. Bashk. *ši-*
dal, &c. V. p. 166.
**šamšaiāi* tortoise. Psh.
šāṇḍi lip. Psh.
**špaga* louse. Psh.
špūn shepherd. Psh.
**šarm-* to feel ashamed. *au dē*
šarmām. Psh. ,
**šišyē* hedgehog. Psh.

T, T.

- te*, *ta* thou, *tə* acc. agent, *tasi* dat., *čāna* gen. *au də tə bīčūm* I see thee; *ta kāmū thizā?* who art thou? *lə kičāb au tasi dēm* I give thee this book. Ind.
- **teber* axe. Psh.
- **tiga* stone. Psh.
- thi*- to be. *thim*; *this*; *thi*, f. *thē*; *thima*; *thize*; *thina*. G. compares Bashk., &c., *thū* he is, Skr. *sthita*-.
- **thū* vulva. Panj, Si. *thū* curse, fē?
- thān* m. house. *lē thān lā ādāmās thē*, *lē thān myāna thī* this house belongs to that(?) man, this house is mine. I. A. **tharūn* rice. Bashk. *talun*, Sh. Palesi *tarūn*, Torw. *tuṇūl*, Skr. *tāṇḍula*-.
- tambā* door(?). But Psh. *tamba* prop of a door (< Ind.).
- tōna* under. *lēmā brīce tōna kuzerā kō ādam spāre thī* a man is sitting on a horse under that tree. Cf. Torw. *tōn* root.
- **tandā* forehead. Psh.
- trā* three. *myāna trā brāre thina* I have three brothers. I. A.
- trēi* sour. Leech *trē* salt. From Psh. *triv*, *trēv* sour?

trj thirteen. I. A.

- **trə* uncle. Psh.—LSl. *trōr* uncle is, as supposed by G., due to a mistake.
- **trār* thread. Psh.
- **tiāra* darkness. Psh.
- **tir* roof-beam. Psh.
- **tīri* spleen. Psh.
- **tūra* sword. Psh.
- **Tirēhi* Tirahi. *mā Tō thima* we are Tirahis.
- **terakān* carpenter. Psh. *tarkān*. *traxia*, *traxia* bitter, sharp. Leech *trict*. Not = Psh. *trix* (G.), but < Skr. *tryā*, Torw. *trj*, &c.
- **tar*- to bind. *dēm də tarēm*. I. A. (but possibly borr. into Tir. from Psh.).
- **tōsāk* mattress. Psh.
- tāta* hot. *wa tāta ga* the water became hot. I. A.
- **tūt* mulberry. Prs.
- **tāxar* armpit. (Leech *xarg*). Psh. *t(a)xarg*.
- **tātawa* mare. Psh.

W.

- wđ* water. Not = Psh. *ōba*, &c. (G.), but < Skr. *udaka*-, cf. Torw. *ū*, &c.
- wa* was. *lā ādam dūr wa* that man was far away; *ta kāmū-čike wēza?* where wast thou?

(*te čeria tale wē*). Not = Psh. *wu* (G.), but < **hūd*- < *hūtaka*-.
wudasta hungry. LSl. *odasta*.
 G. compares Waig. *awot*, &c.
 Cf. Ashk. *awātā*, &c. < Skr. *abhūka*-.

**xsā* rotten. Psh.
xait letter. *xatta karēs* thou writest. Psh.

xwē right (not left). *xwē ādam thī* it is my right hand. Leech *xwai*. Psh. *šai* (pron. *xai*, *xē*), but Orm. L. *xwai* must be borr. from Psh.

**xōwān* olive. Psh.
 **xwār* lean, thin. Psh.
 **xwāze* mother-in-law. *lē myāni xwāze thē*. Psh.

**wūla* willow. Psh.
 **wrega* flea. Psh.
 **waryūmā* kid. Psh.
wrūn thigh. Psh.—Leech *rūn*.

**xāwā* all. *lē trā wāya myāna badāna thina* all these three are my sons. Psh.

**wāra* all. *lē trā wāya myāna badāna thina* all these three are my sons. Psh.

**xāwā* brick. Psh.

**wāra* all. *lē trā wāya myāna badāna thina* all these three are my sons. Psh.

**yēs*- to be, remain(?). *iz yēsa* be awake! Cf. Psh. *ōsa?*

wūra, *wūra* heart. LSl. *wre*, *ōre*. I. A., cf. Pash. *harā*, &c. (G.).

**yēr* forgotten. *myāna yēr ga* I have forgotten. Psh.

**wāwra* snow. *wāwra gēle* it snows. Psh.

**zau* barley. I. A.

**wōxra* tear. Psh.

**zūm* son-in-law. Psh.

**wāzda* fat. Psh.

**znāk* earth. Psh.

**wazār* wing. Psh.

**zēni* chin. Psh.

**xurwā* soup. Psh.

**zanāwar* animal. Psh.

**xār* head. LSl. *xar*. Cf. Dameli *šā*, Torw., Ashk. *šā*, Shumashiti *šare*, &c.

**zargāl* jungle. Psh.

**xōra* sixteen. LSl. *xōla*, Leech *xōd*. I. A.

**zar*- to leave behind. *lē kičāb* book behind.

**zardāla* apricot. Psh.

**zuwān* young. Psh.

**zyār* yellow. Leech *zyād*. Psh.